The Origin and Destiny of Humanity

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Translated with GPT. If you notice inaccuracies or awkward expressions, feedback is welcome.

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Preface

An ancient saying states: “The Dao that can be spoken is not the eternal Dao.” Anything expressed through language and symbols is inevitably incomplete. Different listeners interpret the same words differently, because every phrase evokes unique images and associations within each person’s mind. Words such as “father,” “mother,” “sun,” or “moon” may appear simple, yet the inner meaning attached to them varies from person to person. Because of these limitations of language, even when conveying the same idea, differences in understanding are unavoidable. For this reason, the author intends to avoid excessive technical terminology and explain these ideas in the most accessible way possible.

In modern society, many people lack what is commonly called the scientific spirit — the willingness to question, investigate, and seek evidence. Since such a spirit contributes to social development, society constantly encourages people to think critically and verify claims boldly. Yet in reality, are people truly free to question things under the wrong circumstances?

For example, imagine entering the Shaolin Temple while monks are peacefully chanting scriptures, and loudly proclaiming that one verse is wrong, another is

nonsense, and that the teachings of Gautama Buddha are absurd fabrications. What sort of reaction would follow?

Or imagine entering a cathedral in Vatican City on a Sunday and publicly declaring that God does not exist, that the Bible is fabricated fiction, that the statues should be torn down, and that Catholicism ought to be dissolved. How would people respond?

In China, one could attempt to stand beside a major landmark in Beijing with banners and loudspeakers, openly criticizing Marxist materialism, expressing dissatisfaction with the educational system, and demanding changes to textbook content. One may then discover what kind of “tea” awaits afterward.

Throughout history, speaking the full truth has always been dangerous. Most people are already doing well if they can simply speak honestly in everyday life. Yet within the comparatively equal and anonymous environment of the internet, perhaps people can gather enough courage to share their own perspectives on the world.

Nearly everyone hopes for a better world — a society of universal harmony and shared prosperity. In modern China, this ideal is often described as the realization of communism: a society in which people can live well without exhausting labor, suffering, or criminal behavior. Some regard such a future as impossible and therefore meaningless to pursue, while others believe it can eventually be achieved and attempt to embody that hope in their lives.

But what does this ideal truly have to do with materialism?

Upon closer reflection, one may conclude that the communist ideal never inherently required attachment to materialist philosophy. Rather, early advocates of communism happened to believe that materialism was correct, and their writings became highly influential. Materialism also proved highly convenient as a tool of governance. As a result, modern societies evolved to the point where appearing respectable often requires outward adherence to materialist assumptions.

Looking back at late Qing China and the Republican era, one finds populations that were, in many respects, largely uneducated compared to modern internet users. Most people were consumed by survival — food, fuel, daily necessities, and earning a living. Discussions of materialism versus idealism would have been incomprehensible to many ordinary citizens. If revolutionaries sought to mobilize the masses under Marxist ideology, they could hardly proclaim that only parts of Marxism were correct while other parts were flawed. Such nuance belonged to intellectual debate among elites. To mobilize the lower classes, the message had to remain simple and absolute: Marxism was correct, it could save China, and it could create prosperity and universal harmony for everyone.

Why, then, is materialism considered such an effective system for governance?

According to this argument, materialism amplifies humanity’s attachment to bodily pleasure and deepens fear of bodily destruction. Government-issued

currency becomes the essential tool for satisfying physical desires, giving the state both “the carrot and the stick.” People become motivated by money and frightened by armed force. Under such conditions, obedience becomes easy to maintain. In some respects, this structure resembles religion itself: religion promises reward for obedience and punishment for defiance. Yet once materialism rises to dominance, religious authority is displaced, and centralized political power absorbs its role.

If scientific experiments were ever to conclusively prove that human beings possess not only physical bodies but also indestructible souls capable of existing independently of governments or religions, then the very foundation of political authority would be shaken. Individuals with little attachment to material desire and no fear of death would be nearly impossible to exploit through systems of coercion and labor extraction.

For this reason, the text argues that even if frontier science were someday to disprove materialism, governments might still hesitate to present such conclusions openly within public education.

At present, however, some experiments are already interpreted by certain thinkers as suggesting that consciousness may exert remote influence over microscopic matter. Readers interested in such ideas are encouraged to explore discussions surrounding the quantum eraser variation of the double-slit experiment, which some interpret as challenging strict materialist assumptions.

The author then turns to the concept of poor governance in modern society. In this view, dysfunctional rule emerges when large bodies of law apply primarily to ordinary citizens while ideological deviations from officially approved doctrine are punished outside the legal framework itself. When most productive resources are controlled by a small elite who use them to satisfy personal desires, governance becomes a form of exploitation rather than public service — and such systems rarely endure indefinitely.

Whether under materialist states or religious authority, when those at the top become corrupt, ordinary people inevitably suffer. The text offers a hypothetical example: imagine a regional leader who believes human beings are merely biological organisms composed of chemicals and that moral restraint therefore matters little. Suppose this leader suffers from organ failure and periodically requires healthy kidney transplants to prolong life.

If the population under his rule were only a few hundred or thousand people, arbitrary abuse would remain difficult because compatible donors would be hard to find. But in a massive population, the disappearance or death of a few individuals each year may attract little attention. Prisoners, isolated individuals without relatives, and physically healthy people could gradually become treated as mere reserves of biological spare parts.

If materialism is so effective as a mechanism for exploitation and carries such profound dangers, why, the author asks, did history nevertheless move in that direction?

The preface ends there, with the promise that later chapters will attempt to answer that question.

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1. The Origin of the Universe

Modern materialist philosophy has continually revised and expanded its definitions over time. After the discovery that energy can be converted into matter, materialism subtly altered its core terminology: instead of claiming that only “physical substance” constitutes reality, it redefined reality itself as “matter.” This seemingly minor change greatly broadened the scope of what materialism could encompass.

Yet according to this perspective, materialism still fails to explain why existence itself exists, how precise and complex physical laws originated, or how intricate forms of life emerged. It resembles a computer with no operating system and no programmer writing code — how could such a machine spontaneously generate a vast world filled with physical laws, ecosystems, animals, and plants like a next-generation AAA game? Even a microscopic bacterium contains structures as sophisticated as molecular rotary motors. Can mere collisions between molecules truly produce highly organized microscopic life? And who or what determined that molecules arranged in a particular way would become living organisms?

The Big Bang theory, the text argues, has never been conclusively proven, and often misleads people into imagining that space exists only “inside” the universe, while something fundamentally different exists outside it. Popular science advocates of the theory frequently dismiss questions about what lies “outside” the universe by claiming that such discussions are meaningless. According to the author, this form of explanation does not withstand careful scrutiny.

Instead, one may imagine a different model of reality: suppose there are no solid particles and no independent entity called time. Suppose only two things exist — space itself, and the fluctuations of space. These fluctuations are energy fields, and when such energy fields stabilize into fixed positions, they become what humans perceive as matter.

Under this framework, a Big Bang is unnecessary. Galaxies could emerge simply through the motion and oscillation of space itself.

According to this interpretation, cosmic redshift does not necessarily prove universal expansion, but may instead reflect enormous gravitational slingshot cycles occurring on a galactic scale.

Earth, for example, revolves around the Sun along a spiral elliptical orbit. The Sun pulls Earth inward, then Earth swings outward again before being pulled back once more. This alternating gravitational process creates both perihelion and aphelion within Earth’s orbit. Humanity experiences this cycle every year.

But imagine if such a gravitational cycle lasted not one year, but ten thousand years. Given the brevity of human lifespans, observers might conclude that Earth was permanently drifting away from the Sun and that no gravitational

attraction existed at all.

The same logic, according to the author, may apply to galaxies. The Great Attractor may operate on timescales so vast that humanity cannot observe a complete cycle within the duration of civilization itself. Humanity may currently exist on the “outward-swinging” side of such a cycle, observing galaxies moving away and producing redshift. Meanwhile, galaxies on the opposite side may be moving inward again, generating blueshift phenomena hidden from observation because their light must pass through the gravitational influence of the Great Attractor itself.

The cosmic microwave background radiation is likewise described as unproven evidence for spatial expansion. Celestial bodies naturally emit radiation into space, gradually filling it over immense distances. Why, the author asks, must this radiation necessarily originate from a primordial explosion? Furthermore, no conclusive proof has demonstrated the sudden density changes that Big Bang cosmology would imply.

The text also argues that scientists are human beings constrained by institutional and social pressures. Without overwhelming certainty, many are reluctant to publicly overturn theories they once supported. Some scientists may already privately doubt prevailing models, yet large communication platforms remain controlled by powerful institutions. Since Big Bang cosmology aligns well with materialist philosophy, the author contends that it is difficult to challenge theories perceived as beneficial to existing systems of authority. According to the text, many researchers engaged in foundational scientific work may quietly recognize this tension.

Materialism asserts that matter precedes consciousness, yet the author argues that this claim cannot fully explain why existence moves at all, or why movement follows consistent laws and patterns. Popular science explanations often dismiss such questions by appealing to randomness. However, even “randomness” within computer systems is merely pseudo-randomness governed by hidden parameters such as timing or microscopic particle behavior.

How, then, could space itself emerge randomly? How could gravity arise randomly while simultaneously functioning as a universal and stable law? Explaining physical constants through pure randomness appears implausible to the author. It would resemble claiming that the universe randomly produced both a monkey and a piano, after which the monkey accidentally composed a perfectly beautiful and mathematically precise piece of music — and then repeated only that exact composition forever across the entire cosmos.

In the author’s view, the most reasonable explanation is that consciousness and matter exist simultaneously, inseparable and without temporal priority over one another. “The Great Dao is simple.” Rather than separately explaining the origin of matter and then the origin of consciousness, one may merge them into a single principle requiring only one explanation.

Truth, in this interpretation, is singular. The more complex a theory becomes, the further it drifts from ultimate truth.

Philosophers have long asked about the fundamental essence of the Dao or the true substance of God. According to this framework, that essence is simply space itself. The motion of space becomes matter.

Human logic struggles to accept the idea of finite space, often imagining infinite nested universes or “infinite box” theories. Yet the author argues that such constructions are unnecessary. Infinite boundless space itself is the body of the Dao. The motion of space follows patterns, frequencies, and wavelengths; when these frequency patterns change, limitless forms and phenomena emerge naturally. There is therefore no need to divide existence into separate dimensional “containers.”

Within this model, time itself is defined as the process of spatial thought and transformation. The changing activity of space constitutes what humans perceive as time. Different galaxies may operate at different frequencies of “thought,” resulting in varying rates of energy movement and temporal flow across worlds.

Some people, the text notes, interpret computer game worlds as “two-dimensional” and propose theories involving eleven dimensions or higher-dimensional structures. Yet proponents of such dimensional theories, according to the author, have never demonstrated the existence of a truly thicknessless plane, nor proven that so-called higher dimensions fundamentally differ from ordinary three-dimensional spatial directions.

Even digital worlds ultimately rely upon the motion of electrons within computer chips and the illumination of pixels on screens. They still possess physical thickness and material existence. Time, once again, is described merely as the phenomenon of movement occurring within spatial fields and environments.

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2. Principles of Universal Law

Across different civilizations, humanity has used many names for what it perceives as the ultimate source of existence. In the West, it is often called God or the Creator. In Chinese tradition, it has been described as Taiyi, the Dao, Heaven, or the Old Lord of Heaven. In Buddhism, similar ideas appear in concepts such as dependent origination or the First Cause. According to this worldview, these are merely different names for the same primordial reality.

That reality is described as a living space — a conscious and self-aware existence possessing free will. Whether referred to as God, Heaven, or the Dao, it is portrayed as something boundless beyond all limits and infinitely subtle within all things. It exists in stillness, emptiness, and apparent non-action, yet simultaneously contains infinite creativity and the ability to generate all phenomena through motion.

If this primordial reality were entirely lifeless and devoid of consciousness, then nothing would ever occur. The universe would remain in eternal silence

and inactivity, and no beings would ever come together within existence. Yet because it possesses spirit and awareness, it longs for expression and companionship. Through intention and movement, it generates countless modes of existence — a process described here as creation itself.

The text relates this idea to a passage from the Tao Te Ching: “The Dao gives birth to One; One gives birth to Two; Two gives birth to Three; Three gives birth to all things.”

In this interpretation, “One” represents the Dao itself — the divine unity. “Two” represents the inseparable duality of space and the motion of space. “Three” emerges when the consciousness or spiritual awareness within space begins directing patterns of movement. Motion eventually returns to stillness, only to arise again from stillness in endless cycles. Yin and yang alternate continuously, never remaining fixed in a single state. Through endless transformations of frequency and vibration, infinite forms emerge — thus “Three gives birth to all things.”

From this process arises the vast, diverse, and law-governed universe. Universal laws are described as the rules established by the divine for the operation of reality, comparable to the foundational code of a computer system. These laws allow microscopic particles to form, interact, and combine into macroscopic objects, planets, and galaxies.

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3. The Origin of Souls

According to this framework, the divine requires companionship; otherwise, the universe would resemble a single-player game designed only for its creator. Thus, in the beginning, every region of space possessed free will similar to that of the divine itself — the ability to think independently and influence the motion of space.

All souls originally existed together with the divine. God is described not as a separate ruler, but as the integration and totality of all souls — the infinite unity.

No one can know when this process truly began, because space itself is considered eternal and self-existing. Time is merely the movement of space. Since space is infinite and timeless, there can be no discoverable beginning or ending. Yet for the sake of explanation and human understanding, the author offers a simplified description: a soul is space that has begun to think. Soul is the spiritual activity of space itself, while God is the collective soul responsible for the creation and evolution of all existence.

Human beings, according to this worldview, were originally aligned with the greater soul of the universe. They existed as co-creators alongside the divine, companions in creation itself. Individual souls descended into the material world due to various personal causes, and humanity now exists as countless individual souls temporarily inhabiting physical bodies.

The ancient concept of the “three realms of Heaven, humanity, and Earth” is reinterpreted here from the perspective of the soul. These become the divine

realm, the spiritual realm, and the material realm.

The divine realm is described as an infinite spiritual plane in which all souls throughout space remain interconnected. Souls there exist in harmony with the consciousness of the divine itself. Each possesses the ability to traverse the cosmos and participate in the creation and evolution of worlds.

The spiritual realm, by contrast, is portrayed as a limited spiritual domain centered around individual stellar systems as platforms for communication and experience. Within the solar system, the nine planets are interpreted symbolically as manifestations of nine different frequencies or levels of consciousness expressed within the material world.

For example, Saturn is said to represent repentance, while Jupiter symbolizes grand vision and ideals. Earth represents karmic cause and effect tied to physical existence. The intervals between reincarnations are said to occur within the other eight consciousness realms beyond Earth.

Souls whose patterns of thought remain divided from the greater soul due to personal desires can supposedly grow through experiences across these nine states of consciousness. This is described as the “game rule” established by the divine within the solar system.

Once a soul resolves its karmic entanglements within a given stellar system and loses attachment or interest in it, the soul may choose to participate in the evolutionary processes of other star systems instead.

However, only a small number of souls are said to retain the ability to directly influence material reality on a large scale. Most souls have “lowered” their frequencies of thought and therefore can no longer fully express the creative power they originally possessed in their divine state.

In the material world, the frequencies of souls become even more diminished. Over immense spans of time, they imitate the operational patterns of physical matter and become deeply intertwined with planetary existence. Their self-awareness gradually solidifies and becomes bound to specific locations or environments. The text refers to such entities as “earthbound spirits.”

Yet whether a soul remains earthbound or resides within the limited spiritual realms, the same principle applies: as long as it continues seeking its origin, correcting its errors, and striving toward reunification with the divine, eventual return to the higher realm is considered inevitable.

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4. The Principles of Morality

According to this worldview, the essence of the soul is space itself, while thought is the movement of space. Because space is infinite and indivisible, all existence is fundamentally interconnected. Every being is part of the same underlying reality and shares a common origin.

This idea is reflected in the ancient phrase that “Heaven and Earth are impartial and treat all things equally.” The Dao is described as free from prejudice or division. Its mode of consciousness transcends the distinction between selfishness and selflessness, because loving all beings ultimately

means loving the greater self from which all beings arise.

When a soul returns to the divine realm, the text claims, it discovers that all memories of all souls are preserved within space itself. By harmonizing one's frequency of thought with the greater collective soul, it supposedly becomes possible to access any information from any point in existence. Under such a framework, harming another soul is equivalent to adding painful and negative memories to one's own eternal consciousness.

Even cruelty toward animals is described as contrary to universal law. The distinction between humans and animals, according to the text, is that animals do not possess the same degree of free will or independent creative capacity attributed to souls. Yet animals are still sustained and operated through the consciousness of the greater soul itself. Their emotions, suffering, fear, and pain are therefore also experienced by the greater whole. In time, those experiences become part of the shared memory of existence itself.

Thus, harming others becomes equivalent to harming oneself, while helping others becomes a form of helping oneself.

The traditional saying that "human nature is originally good" is interpreted through this principle. The soul's innate tendency toward goodness arises from its fundamental unity with all existence. Taoism speaks of "returning to simplicity and authenticity," while Buddhism speaks of "seeing one's true nature." A person who restores the original nature of the soul is described metaphorically as a "miniature god" — someone capable of returning to the divine realm and participating once again in creation and evolution.

From the perspective of civilizational development, the increase of such individuals would revitalize society as a whole. Because space is infinite and indivisible, all beings remain interconnected; the self is part of others, and others are part of the self.

Bringing this infinite quality into finite material existence is portrayed as the highest purpose of incarnation within the material world. Manifesting selfless moral character through the limitations of physical life is described as the only truly meaningful justification for descending into mortal existence. Only through such development, the text argues, can civilizations transform worlds into something resembling heaven rather than hell.

Heaven itself, according to this philosophy, has no need to create hell, because humanity is fully capable of turning the human world into hell once it abandons its original nature.

The Tao Te Ching is again referenced through the idea that "when the Dao is lost, virtue appears; when virtue is lost, benevolence appears; when benevolence is lost, righteousness appears; and when righteousness is lost, ritual remains."

Throughout history, societies have emphasized morality precisely because morality was already in decline. When genuine morality becomes difficult to sustain, societies fall back upon concepts such as benevolence and justice. When even those deteriorate, civilization continues descending until social

order relies primarily upon outward politeness, etiquette, and contractual trust.

When a society has decayed to the point where people must begin calling for politeness and honesty, it is a sign that it has already entered its late stage of decline— a condition metaphorically described as a world in which “hell stands empty while demons walk among humanity.”

At such moments, the text argues, someone must once again speak about the Dao itself. And in the context of modern society, the author believes that it is necessary to discover scientifically repeatable methods capable of demonstrating the importance of morality and spiritual principles — a subject the book promises to address in later chapters.

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5. The Origin of Earth Civilization

Some souls became confused by the power they possessed and began experimenting with it. They merged with the winds of stars and celestial bodies, sensed them, and became part of them. One consequence was an imbalance between positive and negative forces: some souls emphasized one side excessively, while others emphasized the opposite. Another consequence was the gradual weakening of their connection to the collective soul. Individuals became increasingly focused on the glory of their own creations and identities. This was the “fall” of the soul, or what the Bible describes as the rebellion of angels.

From the perspective of Earth’s civilization alone, souls descended upon Earth more than 10.5 million years ago, blending themselves with the life that already existed here. During their wandering play, they gradually drifted away from the spiritual source within.

The giants, dwarves, unicorns, mermaids, sphinxes, and the strange beasts recorded in myths and legends—including those described in the Shan Hai Jing—once existed in some form. In essence, they were souls trapped upon Earth. Their bizarre appearances were manifestations of their experiments and transformations. They belonged to spirits bound to the material plane of Earth.

Humanity, however, was guided by souls that had already completed their spiritual trials and returned to the divine. These souls became companions of God and co-creators of the universe—the “sages” spoken of in sacred texts across many civilizations.

Among them was a soul called Amilius. His first incarnation on Earth was recorded as Adam. Later incarnations included Enoch, Melchizedek, Joseph of Egypt, Joshua, Yeshua, and Zend, the author associated with the Avesta. In his final incarnation as Jesus, he achieved unity with the collective soul. Through a sinless life and unjust persecution, he reversed the negative karma carried since the age of Adam. By surrendering the ego and accepting suffering calmly, he became a perfect manifestation of the divine within the material world.

In order to rescue the many souls trapped on Earth since 10.5 million years ago, Amilius and other like-minded souls chose to incarnate as cultural ancestors of humanity. In Chinese civilization, Fuxi was considered one of them. These beings cared deeply about the earthbound souls trapped in material existence. After guiding these souls into physical bodies, they occasionally reincarnated themselves as human leaders to guide civilization directly.

A path for souls to escape material entanglement had already been prepared. Among the life forms existing on Earth at the time, a particular species of ape-like beings proved most suitable for spiritual cultivation. Souls descended and hovered around these creatures, influencing them toward rapid evolutionary leaps.

These beings left the forests, mastered fire, created tools, lived in communities, and began communicating with one another. Gradually, they lost their animal-like appearance. Their body hair receded, and they developed more refined behavior and habits. According to this view, all of these changes were guided by souls through the operation of glands and subtle influences upon the body.

Eventually, the bodies of these ape-like beings became three-dimensional vessels for the souls surrounding them. Then the souls descended fully into the bodies, and Earth gained a new inhabitant: humanity.

Approximately 200,000 years ago, five human races of different skin colors completed this evolutionary transformation simultaneously in five separate regions of the Earth.

The yellow race represented “hearing,” originating in the oasis regions of the Asian Gobi area, near the geometric center of China in present-day Tianshui, Gansu.

The white race represented “sight,” originating in the Caucasus region of Europe.

The brown race represented “smell,” originating from Lemuria, also known as the lost continent of Mu, which later disappeared beneath the sea.

The red race represented “consumption” or “taste,” originating from Atlantis, another lost continent swallowed by the ocean.

The black race represented “awareness,” originating from the Sudan region of Africa.

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6. Reincarnation, Spiritual Communities, and the Struggle of Civilizations

When a soul reincarnates into the body of an infant, all memories from previous existences are temporarily sealed within the subconscious mind. The soul then uses the material brain to create a new conscious identity, beginning life upon Earth as though upon a blank page. In this way, the soul experiences earthly trials independently through the physical body.

This system of reincarnation has both advantages and disadvantages. Other

civilizations throughout the cosmos do not all use such a method. Beginning from “zero” allows a personality to develop new patterns of thought and behavior, representing limitless possibility. One may progress or regress. It is like emptying a cup of water: the new water poured into it may become clearer, or more polluted.

Throughout history, souls have reincarnated for many different reasons, which can roughly be divided into three categories.

The first category, and the most common, consists of souls who come to Earth for growth and spiritual experience. They are driven by their own attachments and by the bonds they share with others. They remain deeply focused upon the material world while simultaneously longing to return to the spiritual realm of unity. Yet they continue to hesitate, unable to completely release their attachment to earthly existence.

It is as though a programmer entered a virtual world created by their own hands. Even knowing that the world is temporary and illusory, they still become emotionally immersed within it. Such souls hope to fulfill their ideals through earthly experience, resolve their obsessions, and restore harmony between themselves and the divine.

The reincarnation plans of these souls are often connected to their previous lives. A soul that once lived in Egypt may reincarnate as an archaeologist. A soul from another world may pursue astronomy. Someone who suffered from illness in a past life may wish to become a doctor. Someone once imprisoned may long to travel the world freely. A soul mocked for being mute may seek mastery of languages and social connection in its next life.

Some who once lived ordinary yet happy lives, surrounded by loving families, may reincarnate simply to accompany descendants they cherish. Others may even arrange to meet former enemies again as parents, spouses, or colleagues, using close relationships to resolve negative karma accumulated in the past.

If you experience an inexplicable feeling of familiarity toward a person or event, whether positive or negative, it may arise from memories hidden within the subconscious. According to this view, even one’s parents are chosen before birth. Souls accept the risks and hardships of earthly life willingly before descending into the world.

Parents, therefore, should treat children with equality and compassion. A child choosing to be born into a family is considered an act of deep trust. One’s own ancestors may even reincarnate as descendants to accompany and support later generations through hardship.

The second category of reincarnating souls consists of those driven primarily by material desire and personal glory. These souls possess little spiritual aspiration and become deeply attached to worldly pleasures and power. Much of the accumulation of negative emotion, conflict, and war throughout history is attributed to them.

Such souls often influence innocent and kind-hearted individuals negatively.

Yet heaven, according to this philosophy, never abandons them. Rather than creating an eternal hell to imprison souls, the universe allows every being freedom of choice. This reflects the principle described in the Tao Te Ching: Heaven creates and nurtures without possessing or controlling.

Free will may be used for good or evil, but each soul ultimately governs itself. The divine sustains all existence through spiritual force, preserving the memories of all living things. Even the suffering and wrongdoing committed upon Earth are fully perceived and remembered by the greater consciousness. However, heaven does not destroy souls because of their mistakes. Instead, it simply ceases to respond to them spiritually until they awaken through suffering, repent, and rediscover their true nature. Only then can they resonate once more with the higher spiritual realm.

The text compares this to entering a private room in a virtual reality world. If the people within the room value equality and mutual respect, someone consumed by hatred and prejudice would never be welcomed inside. In the same way, entry into the divine realm depends upon resonance with the collective spiritual frequency.

The third category of reincarnating souls resembles the ideal embodied by Ksitigarbha Bodhisattva. These souls descend voluntarily from higher spiritual realms into the material world in order to help lost souls return home. Yet this mission carries risk, for even compassionate souls may become entangled in karma and fall spiritually themselves.

A small number of souls, acting together as a spiritual community, participate in long-term plans for the future of Earth’s civilization. They communicate within the spiritual realm, studying possible historical outcomes and choosing key moments to reincarnate into influential families or positions of power. In this view, they act as agents of redemption and guardians of humanity’s development.

The rapid technological progress of the modern age is attributed to the reincarnation plans of selfless souls. Figures such as Nikola Tesla and Albert Einstein are described as souls who, across multiple civilizations, consistently worked to advance science and human knowledge.

Their goal was not merely technological power, but to free humanity from endless labor and survival struggles, granting people more time to experience life, reflect upon existence, and seek truth.

Yet industrialization and technological development also created environmental destruction and widening inequality. According to the text, this occurred because selfless souls remain a minority. They cannot fully control how selfish individuals use technology for profit and domination.

Capitalism is described as a temporary mechanism used to motivate selfish souls into advancing productivity. By appealing to greed and personal ambition, technological inventions spread throughout society. Thus, even selfish actions unintentionally contribute to humanity’s collective advancement.

In earlier ages, attempts to spread truth openly often resulted in persecution. Religious authorities and feudal systems restricted intellectual freedom and scientific inquiry. For this reason, the spiritual community allowed humanity's worldview to shift toward materialism and capitalism, overthrowing old authorities in order to accelerate scientific and industrial development.

According to this philosophy, materialism and capitalism are not final truths, but historical stages. Once enough selfless souls emerge within humanity, these systems will complete their purpose and gradually give way to a more harmonious social order suited to a new era.

To understand why one has reincarnated, the text suggests examining one's life circumstances, emotional struggles, talents, and recurring difficulties. Astrology, spiritual introspection, or even hypnotic regression are proposed as possible methods of discovering deeper subconscious memories and spiritual purpose.

The struggle within the spiritual collective can be traced back to the time before the fall of Atlantis. In that era, the population was relatively small. Selfless souls devoted themselves to advancing Atlantean civilization, leading to technologies such as long-range wireless power transmission, levitating transportation, and microscopic reconstruction of the human body. Ordinary people lived peacefully and with ease, maintaining balance within their bodies, taking no more than they needed, following the patterns of nature, and treating one another with mutual respect and harmony. Their way of life was guided by the principle of living in unity with the divine.

However, the Atlanteans were unwilling to impose their own moral standards upon others. They regarded interference in another person's thoughts as a barbaric act, something unacceptable in a civilized society. As a result, no effective measures were taken to prevent morally corrupted and selfish souls from reincarnating. Over time, as the population expanded, selfish souls came to vastly outnumber the selfless ones. It resembled a virtual reality world such as VRChat, where the number of available spaces is limited: once most positions are occupied by individuals lacking spiritual ideals, the entire environment naturally descends into disorder and decay.

Souls consumed by material desires began using their resources to compete for power, status, and personal gratification. They fought for reincarnations into higher social positions, divided humanity into rigid hierarchies, and oppressed others through force and domination. Among the selfless souls, some attempted close engagement in hopes of reforming them through compassion, but failed. Others abandoned Earth entirely, unwilling to wage violent conflict for control of civilization. Still others entered into civil war against the selfish factions. Terrible weapons of immense technological power were created and used in campaigns of widespread destruction. In the end, these conflicts disrupted the planet's magnetic poles and triggered repeated continental fragmentation. The final catastrophe caused Atlantis to sink beneath the Atlantic Ocean, giving rise to the great flood remembered in

traditions around the world as occurring around 10,000 BCE.

The surviving Atlanteans fled to regions such as the Yucatán Peninsula and ancient Egypt in Africa, contributing to the flourishing of Mayan and Egyptian civilizations. Remnants of Atlantean technology supposedly enabled these migrants in Egypt to construct monumental structures such as the pyramids and the Sphinx.

Throughout Chinese history, hundreds of emperors rose and fell, yet few were remembered as truly benevolent rulers. According to this view, the reason was that the spiritual collective never united to compete for imperial reincarnations. Those willing to engage in ruthless political struggle for absolute power were, in most cases, selfish souls. Noble and selfless souls generally felt little attachment to wealth, authority, lust, or status. They tended to yield rather than compete, and even when born into imperial families, many felt disgusted by court intrigue and withdrew from the struggle for the throne.

As history advanced toward 1999, the spiritual collective allegedly resolved to begin a thousand-year struggle over reincarnation itself. Its purpose was to prevent souls of lower spiritual frequency from incarnating on Earth, thereby guiding human civilization toward global unity and harmony. Under this vision, the major systems of science and technology would be directed in ways that preserved social order, while selfish souls obsessed with material desire and personal glory would only be allowed to reincarnate afterward.

This, however, does not imply that everyone born in the twenty-first century is a selfless or noble soul. The reincarnation struggle was envisioned as a prolonged process. Before 1999, selfless souls focused mainly on “addition,” reincarnating into families that might produce future national leaders. After 1999, the strategy supposedly shifted toward “subtraction” — reducing the likelihood that selfish souls would obtain positions of power and influence.

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7. Alien Civilizations and the Reincarnation Patterns of Worlds

Many people believe that extraterrestrial civilizations exist, even if they doubt such beings have ever visited Earth. Humanity has long imagined what aliens might look like and how highly advanced civilizations may live. The following is presented as one example of an extraterrestrial society.

Compared to the Solar System, this civilization exists closer to the center of the Milky Way. Their planetary orbit differs greatly from Earth’s, and time there flows approximately ninety times faster than on Earth. Long ago, they achieved a harmonious global civilization and developed technologies based upon the manipulation of space itself.

Their society provides abundantly for the needs of every citizen. Physically, they are generally around one meter tall, with pale, delicate skin and smooth features resembling idealized characters from animation or digital art. Their proportions are refined, with large eyes and smaller noses and mouths.

Among their greatest achievements are spacecraft capable of light-speed

travel. Smaller models resemble discs in shape. According to the explanation given, these craft generate circular particle acceleration fields that create outward-flowing spatial vortices. These vortices neutralize the inward gravitational vortex surrounding matter, reducing the craft's mass to zero and allowing it to enter an excited state capable of moving at light speed.

Above their planet float enormous satellites that maintain planetary energy fields. These satellites serve as the central infrastructure of civilization, handling energy transmission, transportation, manufacturing, information exchange, and artificial intelligence management.

The satellites gather stellar energy across vast regions of space and wirelessly distribute it to the surface, making energy effectively free. They also monitor atmospheric and molecular activity across the planet, allowing precise control of weather conditions and air quality.

Citizens can travel instantly across the planet through controlled energy conversion. By mentally communicating with the planetary AI system, a person may request teleportation. Once the destination is verified as safe, the satellite converts the traveler into an excited electromagnetic state, allowing movement through matter and instantaneous transportation to another location.

Ordinary citizens possess authorization to teleport objects weighing up to one hundred tons. Traditional transportation systems have therefore become unnecessary.

Their spatial energy technologies also allow the transformation of elements, rendering precious metals meaningless in economic terms. Buildings may be generated instantly, and transparent walls of pure energy can be created and manipulated at will. Citizens may also remotely operate photonic avatar bodies composed entirely of light.

In the fields of education and medicine, schools are no longer necessary. Knowledge can be directly transferred into the brain, eliminating the need for rote memorization. Nearly all illnesses can be cured instantly, with only rare psychological disorders remaining difficult to treat.

This civilization has achieved biological immortality. Artificial bodies can be manufactured and customized according to personal preference. Memories and consciousness may be copied and transferred into new male or female bodies, eliminating aging and natural death.

Because reproduction is no longer required, concepts such as marriage and biological parenthood have largely disappeared. Relationships are based entirely upon friendship and equality. Individuals may freely choose different physical forms and identities throughout their existence.

Even food storage has become unnecessary in the traditional sense. By slowing the movement of microscopic particles, objects may remain fresh for thousands of years. Most citizens no longer require conventional digestion and instead absorb purified nutrient solutions directly into the body.

The structure of their civilization resembles a droplet rather than a pyramid. A

very small ruling class exists at the narrow tip, composed of individuals possessing extraordinary mathematical ability. Rather than ruling openly, they maintain civilization indirectly through advanced artificial intelligence systems.

These overseers work as scientists and administrators, updating AI algorithms, registering souls entering the civilization.

All necessities of life—including housing, food, entertainment, and virtual reality experiences—are freely provided. Citizens periodically receive virtual currency allowances for optional activities and personal interests.

If individuals desire additional wealth or recognition, they participate in online research communities and collaborative projects based upon their personal passions. Artificial intelligence systems and economic councils evaluate contributions and reward citizens according to the value of their work.

One such community, called the Earth Research Association, became deeply interested in humanity. Several members secretly violated planetary law by preserving fragments of advanced scientific knowledge within the memory of a human named Zhang Xiangqian.

According to this account, the danger of such interference lies in accelerating technological development faster than humanity’s moral evolution. If selfish individuals gain advanced technologies before spiritually mature souls gain influence, Earth could repeat the catastrophic downfall of Atlantis.

The conflict between selfish souls seeking domination and compassionate souls striving for equality is described as an ongoing struggle shaping Earth’s future. Extraterrestrial civilizations restrict the spread of advanced technology to less-developed worlds partly to prevent such disasters.

Most citizens of this alien civilization, however, live peaceful and leisurely lives. Outside of work and study, they spend much of their time in extraordinarily realistic virtual reality worlds that are indistinguishable from reality itself.

By entering sleep-like states, individuals can experience virtual worlds where time flows far more quickly than in reality. Some simulations satisfy personal fantasies, while others focus upon social interaction, emotional growth, and spiritual experience.

Because many citizens still possess moral imperfections, the civilization relies upon powerful surveillance and management technologies to maintain social stability. Yet even those who once committed wrongdoing are not tortured or violently punished. Instead, they are guided through experiences designed to teach empathy and emotional understanding.

The text argues that if all virtuous souls remained forever in advanced civilizations while flawed souls suffered endlessly in primitive worlds, the universe would become spiritually stagnant. Good souls would lose the opportunity to transform others, while flawed souls would lose the opportunity for redemption.

Therefore, spiritually advanced civilizations eventually send compassionate

souls into less-developed worlds. Their goal is to create harmonious societies in which even morally immature souls no longer need to struggle desperately for survival.

When material needs are guaranteed and competition for survival disappears, individuals can pursue personal growth, reflection, and emotional development through peaceful social systems and immersive virtual experiences.

From this perspective, the greatness of an advanced civilization lies not merely in technology, but in its ability to provide opportunities for spiritual growth to the greatest number of souls.

The text concludes that all souls eventually discover that lasting happiness cannot be found in temporary material pleasures alone. Through suffering, time, and repeated experience, they gradually realize that true fulfillment comes from aligning themselves with the greater harmony of existence.

Earth itself is described as part of a vast spiritual process. Natural disasters and collapses of civilization are interpreted not simply as destruction, but as forms of purification that force humanity to reflect upon its actions, rediscover compassion, and rebuild society upon wiser foundations.

According to this philosophy, if humanity can transcend selfish desire and live according to higher principles, catastrophic collapse may no longer be necessary. Civilization would then continue evolving without repeated cycles of destruction and rebirth.

At times, societies with smaller populations have proven to be happier and more harmonious, because opportunities and resources are limited in any civilization. As populations grow denser, competition intensifies, along with deception, rivalry, and conflict. Throughout history, humanity has repeatedly expanded its population to the point where productivity could no longer keep pace. Resources would become concentrated in the hands of a minority, wars would erupt over limited supplies, and populations would collapse. Once the population declined, resources again became sufficient, peace would temporarily return, and humanity would begin the cycle anew through prosperity, reproduction, and eventual conflict.

Yet this does not necessarily mean that the suffering imposed upon individuals in underdeveloped societies is entirely meaningless. According to this perspective, soul groups drawn to Earth gradually evolve through repeated reincarnations. Civilizations may develop either “spirit first, matter second,” or “matter first, spirit second.”

In the spiritually centered path, technological progress remains extremely slow. During the early and middle stages, inequality, oppression, and the denial of democratic rights become widespread. Cycles of exploitation, instability, and social darkness force ignorant and selfish souls to experience suffering firsthand. Those who once sought only personal gain — believing that fortune would eventually favor them and that advancement justified trampling others — eventually encounter oppression themselves. Through

despair, they begin to imagine life from the perspective of society's lowest classes. From this awakening emerges a desire for equality, social harmony, and universal coexistence, gradually elevating the collective moral consciousness of society. Only afterward does large-scale technological development begin. In this interpretation, Eastern civilization is presented as the archetype of this path.

Western civilization, by contrast, is described as inheriting the trajectory of earlier material civilizations that once perished. It views suffering as something that can foster growth, but also as a force that breeds hatred and division among people. Low productivity, in this framework, inevitably drives individuals into conflict over survival resources. Therefore, Western civilization emphasizes rapid scientific and technological development regardless of society's existing moral condition. Under this model, morally advanced spiritual collectives compete for positions of leadership, creating a structure in which a relatively small number of virtuous individuals govern larger populations of morally undeveloped people through advanced technology.

Within this vision, technologies such as virtual reality would allow individuals to experience countless forms of life and human interaction without generating harmful karmic consequences. In simulated worlds, people could interact as equals, gain emotional and spiritual experience, and gradually adapt to ideals of universal equality and social harmony. Through this process, the overall moral level of society would supposedly rise.

Eastern civilization is thus portrayed as valuing stability over change, while Western civilization values change over stability. One path places less emphasis on competing for political control and instead allows hardship within less developed societies to shape spiritual growth gradually. The other encourages souls to actively compete for positions of authority in order to drive rapid social transformation into a high-technology civilization capable of satisfying humanity's material needs, allowing individuals to mature spiritually within an advanced society.

The Eastern path is described as stable but burdened by prolonged suffering. The Western path is portrayed as riskier, with the danger of degenerating into a technologically advanced yet spiritually empty cyberpunk-like society that ultimately collapses. Yet within this worldview, the Western model promises rapid rebirth after a shorter period of pain.

Although Eastern civilizations may impose greater suffering upon individuals within a given period of time, limited productivity also restricts how many people can exist simultaneously on Earth. Western civilizations, through advanced productivity, reduce suffering per individual while supporting vastly larger populations. As a result, proponents of this theory argue that the overall pace of soul development is not necessarily slower in the Western model.

The same conclusions, according to this perspective, can also be drawn from geography. Unlike China, which possesses the vast and fertile North China

Plain as a centralized core region, Europe developed upon fragmented glacial plains filled with rolling moraine hills and separated river systems flowing independently into the sea. Europe’s fractured geography made it difficult for centralized states to cheaply transport goods, collect taxes, and suppress regional resistance through waterway networks. Administrative costs rose far more rapidly than in China, making the maintenance of large unified empires extraordinarily expensive. Even when temporary unification occurred, Europe often fragmented once again into multiple competing states.

This fragmentation, the argument continues, allowed people to migrate between countries and “vote with their feet.” Competing states were forced to improve their institutions in order to attract talent. Such conditions enabled challenges to authority, freedom in scientific inquiry, and investment in basic research.

China, by comparison, possessed a vast territory bordered by mountains in the northwest and oceans in the southeast, surrounded largely by weaker neighboring states. With few external alternatives available, there was little pressure for states to compete for talent. During the Spring and Autumn and Warring States periods, when populations were smaller and political fragmentation persisted, intellectual diversity flourished in ways later eras of imperial unification could not replicate.

From this viewpoint, political unification itself was not the problem. Rather, the problem lay in systems where imperial authority elevated the subjective will of a single ruler above the collective interests of society. Combined with geographic conditions that limited institutional competition from neighboring powers, rulers became increasingly arrogant and isolated, surrounding themselves with loyal servants and treating the state as private property rather than a collective public trust.

European systems, in contrast, are portrayed as involving populations collectively delegating public authority to a limited number of officials — a form of “collectivism” in this interpretation. Meanwhile, systems in which small domestic power elites appoint their own loyalists from above are described as a form of “individualism,” centered on personal rule rather than shared public ownership of political power.

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8. Planetary Radiation Properties and Their Applications

According to this worldview, systems such as the Chinese “Eight Characters” (Ba Zi) astrology attempt to predict a person’s future because both the soul’s pre-birth experiences and the influence of celestial bodies affect human development. Before reincarnation, souls are believed to linger within other planets or star systems, becoming influenced by their frequencies. At the moment of birth, the positions and angular relationships of celestial bodies relative to Earth are said to imprint specific attributes upon the newborn through cosmic radiation.

The text further proposes an unconventional interpretation of light and

observation. It argues that when consciousness does not actively observe or track light waves, light can effectively reach Earth instantaneously regardless of distance. Only when light enters the field of conscious observation does it behave as particles possessing measurable speed. Under this interpretation, events occurring across the universe are, in a deeper sense, simultaneous.

The author presents this as evidence of cosmic efficiency: the universe does not continuously expend awareness tracking every ray of light individually. Conscious attention is directed only where necessary. The analogy offered resembles a video game in which a graphics processor renders only the scene currently visible on the screen. In the same way, the universe supposedly "activates" light-tracking only when conscious beings require it.

From this principle, the text concludes that the radiative influence of distant celestial bodies upon humanity is effectively instantaneous. It also claims that extraterrestrial spacecraft operate using the same mechanism, allowing them to traverse immense cosmic distances without conventional travel time. Only when navigating around planetary bodies would such craft supposedly "exit" this state and regain limited mass in order to maneuver physically around obstacles.

Human birth is described as the moment when an infant becomes an independent circulatory life system — specifically at the instant the umbilical cord is cut and breathing begins. At that moment, celestial bodies positioned along particular alignments relative to Earth supposedly imprint energetic "attributes" upon the individual.

The author argues that this forms the basis for systems such as Ba Zi calculations, zodiac classifications, and other methods that categorize people according to birth dates and times. These systems are interpreted as part of the "game rules" established within the universe, enabling souls to select advantageous conditions for fulfilling their ideals.

According to the text, souls may influence the timing of birth with remarkable precision. During a period spanning roughly six months before birth to one month afterward, a soul may supposedly linger near the future body while deciding whether to enter the world through that particular identity.

Those wishing to attract souls with lofty ideals into their families are advised to strengthen two factors: acquiring greater social resources and deliberately choosing favorable dates for childbirth. To determine auspicious timing, the text recommends consulting practitioners of the I Ching or specialists in Four Pillars astrology, such as priests commonly found in Daoist temples.

For wealthy or influential families hoping to create environments beneficial to a child's development, the text also recommends the use of crystals. Different colors of crystals are believed to refract light frequencies that influence human psychology and behavior in different ways. Red crystals, for example, are said to encourage attention toward grand ideals and efforts benefiting humanity as a whole.

Pink crystals are suggested for business negotiations, as they are believed to

relax opponents and lower their psychological guard. Yet the author repeatedly emphasizes that external objects can only assist; the decisive factor always remains human free will.

The text then expands the discussion from individual influence to the influence of celestial cycles upon entire civilizations. One example given is the astronomical phenomenon of axial precession.

Earth’s rotational axis slowly traces a conical motion over approximately 25,920 years. Each year, the vernal equinox point shifts westward along the ecliptic by roughly 0.0139 degrees. Over 2,160 years, this shift accumulates to approximately 30 degrees, and over 25,920 years it completes a full cycle of 360 degrees. As the axis and equinox gradually align with different constellations, the dominant themes guiding civilization are believed to change.

At present, according to the text, Earth’s axis points near the end of Ursa Minor, while the vernal equinox lies near the boundary between Pisces and Aquarius.

The current era is described as the late phase of the Age of Pisces — an age characterized by separation between material life and spirituality. Enlightened individuals are considered rare, while most people seek guidance from external authorities in determining how to live. Those in authority, meanwhile, are portrayed as psychologically dependent upon the existence of weaker and lower-status individuals in order to maintain their own sense of superiority.

The text interprets the Spring and Autumn period and Warring States period as belonging symbolically to the Age of Aries, whose defining theme was struggle and conflict. The Age of Pisces, by contrast, is portrayed as emphasizing tolerance, emotional softness, and ideological control maintained by authority without complete societal collapse.

In such an age, people who feel powerless within reality often choose compromise, escapism, or psychological retreat. Many long inwardly for a harmonious utopian world while numbing themselves through intoxicants or forms of entertainment. The text argues that eras dominated by Piscean influence are therefore prone to widespread addiction — not only to narcotics and tobacco, but also to psychologically manipulative forms of entertainment and monetized gaming systems.

The Age of Aquarius, however, is portrayed more positively. People influenced by this era are described as more rational, practical, innovative, and open to reform. They seek truth, spiritual fulfillment, freedom, independence, and equality. According to the author, spiritual collectives may use the qualities of this era to guide humanity toward universal harmony.

The Earth’s rotational axis is currently moving from the region of Ursa Minor toward Cepheus, while the vernal equinox approaches the boundary between Pisces and Aquarius. Because astronomical boundaries between constellations lack universally agreed precision, opinions differ regarding the exact year humanity fully enters the Age of Aquarius.

Drawing upon interpretations of the Bible and the writings of Edgar Cayce, the text predicts that the coming thousand years will represent a period of constructing an advanced civilization. If humanity successfully seizes this opportunity, the author envisions a future of material abundance without compulsory labor, universal harmony, and a civilization in which “God dwells among humanity and wipes away every tear.”

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9. Social Problems

According to the author, many people grow up receiving the implicit message that politics is dirty, dangerous, and best avoided altogether.

Within Chinese society, there often appears to be an unspoken consensus that politics should not be discussed. The situation has become so extreme, the text argues, that even expressing concern about society or public affairs may lead to accusations of being “overly emotional,” radical, or extreme. Meanwhile, many people enthusiastically consume entertainment gossip, motivational clichés, rumors, and fragmented distractions designed to pass the time, yet remain unwilling to engage seriously with political questions.

What many fail to recognize, according to this perspective, is that they already live within a thoroughly politicized society. Even those who avoid politics are still affected by it constantly.

Inflation that outpaces wages is political. Forced demolitions are political. The enormous number of people competing for civil service positions is political. The bureaucratic difficulty of obtaining permits or official documents is political. Wealth inequality, inability to find suitable partners, unpaid overtime, housing prices beyond the reach of ordinary workers, and economic insecurity are all political issues. The roots of many forms of human suffering ultimately connect to systems of governance and resource distribution.

The text references the statement by Sun Yat-sen that “politics is simply the affairs of the people.” Under this interpretation, “do not discuss politics” effectively means “do not discuss matters affecting public rights and collective interests.”

The author also cites the famous observation by Plato: “One of the penalties for refusing to participate in politics is that you end up being governed by inferior people.”

From the author’s perspective, many historical crises ultimately stem from unequal distribution of resources. Wealth and opportunity become concentrated in the hands of a minority, preventing society as a whole from making full use of its productive capacity.

The text argues that despite decades of economic growth, large portions of the population continue to struggle economically while a small elite controls disproportionate wealth and influence. It further claims that labor-intensive export-driven development created both domestic inequality and resentment abroad, where Chinese labor has sometimes been viewed as undermining international labor standards.

The narrative then shifts into a strongly critical interpretation of the political and economic reforms that took place after the death of Mao Zedong. According to the author, these reforms enabled bureaucratic and capitalist interests to gain increasing control over state institutions and formerly collective economic assets.Constitutional revisions are described as removing certain protections and rights once associated with earlier socialist ideals, including rights connected to labor organization, mobility, and cultural expression.

The text portrays large-scale layoffs during the restructuring of state-owned enterprises in the 1990s as a pivotal moment that transformed workers from participants in collective production into laborers dependent upon private capital. These reforms are described as creating severe hardship for millions of families while laying the foundation for modern market capitalism and wealth concentration.

The author further criticizes contemporary labor conditions, including long working hours, housing unaffordability, unequal pensions, and barriers to upward mobility. Modern society is depicted as increasingly dominated by hereditary wealth and entrenched elites whose children inherit both economic and political advantages, while ordinary people face shrinking opportunities and intense competition.

According to the text, some people respond to these pressures through escapism — immersing themselves in games, entertainment, or distraction while dismissing social criticism as “negative energy.” Yet the author argues that history is fundamentally shaped by cycles of oppression and resistance, and that periods of major social transformation inevitably force individuals to confront political reality whether they wish to or not.

The text also rejects the assumption that ruling elites are inherently wiser or more capable than ordinary people. It questions whether individuals who spend their entire lives engaged primarily in power struggles are truly equipped to govern society selflessly or effectively. The author criticizes systems in which political advancement depends largely upon loyalty to higher-ranking elites rather than accountability to the broader public.

By contrast, European and North American political systems are presented as examples where citizens possess stronger mechanisms for public oversight. The author emphasizes independent courts, electoral competition, public criticism of officials, and legal protections for speech as tools that limit corruption and slow the growth of inequality. Although these systems are not portrayed as perfect, they are described as providing ordinary people with more leverage to preserve reforms and resist abuses of power.

The importance of voting and public authorization is therefore framed as central. Since the consequences of national development are ultimately borne collectively by the population, the author argues that political authority should also derive from collective consent. In this framework, leaders are merely public servants temporarily entrusted with administrative responsibilities

rather than objects of personal worship.

The text contrasts this ideal with authoritarian systems in which rulers may impose costs upon society without personally bearing responsibility for failure, while simultaneously claiming personal glory for collective achievements produced through the labor of ordinary people.

The author then critiques modern capitalism more broadly, arguing that much contemporary prosperity is sustained through uneven regional development and extractive economic relationships. Scientific and technological advancement is portrayed as increasingly subordinated to short-term profit rather than long-term foundational research. Academic systems are criticized as hierarchical and bureaucratic, with career advancement controlled by entrenched institutional gatekeepers.

The text points to brain drain, institutional rigidity, and political interference in scientific work as symptoms of deeper structural problems rooted in centralized control and hereditary power networks.

Economic crises such as depressions are interpreted through the lens of wealth concentration. According to the author, when profits are excessively accumulated by private owners while workers receive only a fraction of the value they produce, consumption eventually becomes insufficient to absorb total production. This leads to overproduction, layoffs, destruction of goods, and recurring cycles of inequality and instability. Governments then intervene temporarily through redistribution or stimulus measures before the cycle repeats.

Although modern capitalist systems are viewed as less violent than ancient dynastic collapses, the author argues that they nevertheless preserve long-term exploitation by transferring responsibility for inequality onto private corporations while protecting entrenched hereditary wealth.

The text claims that hereditary capital and authoritarian governments often share overlapping interests in limiting democratic accountability and preserving systems of inherited privilege. Movements expanding voting rights and labor protections are described as historical victories won through long periods of social struggle.

The greatest obstacle preventing humanity from entering an advanced interstellar civilization, according to the author, is the continued dominance of hereditary elites, extreme individualism, and social Darwinist ideologies that glorify inequality and justify exploitation. Such ideologies, the text argues, reduce human dignity to competition and treat the suffering of weaker individuals as acceptable or even necessary.

The author rejects the idea that poverty results simply from laziness or lack of effort. Instead, the structure of wages, property ownership, and labor markets is portrayed as systematically favoring wealth accumulation by elites. Housing markets, wages, and pricing systems are described as mechanisms that continuously transfer resources upward while leaving workers trapped in cycles of insecurity.

The text references a line from the Tao Te Ching: “The way of Heaven is to reduce excess and fill deficiency; the way of man is to take from the lacking and give to the excessive.” Class struggle is therefore interpreted not merely as an economic conflict, but as a moral struggle between selfishness and justice.

The author also criticizes poverty alleviation campaigns that rely upon statistical thresholds while failing to provide genuine social security or coordinated national planning. Instead of fragmented market competition, the text advocates systems oriented toward collective organization and technological automation capable of supporting human life more equally.

Modern Chinese society is ultimately described as a form of bureaucratic capitalism in which small networks of political and economic elites exercise broad discretionary power over law, policy, land, education, and finance. According to the author, this system concentrates wealth while simultaneously maintaining the illusion of meritocratic mobility through examinations and educational competition.

The text argues that many ordinary people mistakenly associate market economics itself with modern productivity, overlooking the role that political institutions, scientific freedom, and social protections played in enabling industrial and technological development in the modern West.

Finally, the chapter concludes by arguing that history repeatedly shows how organized, hierarchical groups driven by selfish interests often dominate more cooperative and equality-oriented communities. Elites then maintain legitimacy through propaganda and carefully managed public narratives, while deeper structural problems remain unresolved.

The author portrays anti-corruption campaigns as frequently selective, targeting rival factions while preserving the broader structures that generate corruption in the first place. In this interpretation, systems that lack meaningful public oversight inevitably drift toward cycles of power consolidation and decay.

The chapter closes by stating that these issues represent only a small portion of society’s deeper problems, setting the stage for the following sections, which promise to present proposals for ending what the author describes as humanity’s recurring historical cycles of darkness.

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10. Proposals for Social Transformation

The following chapter presents a highly centralized and technologically driven vision for restructuring society. The proposals are framed through the hypothetical actions of a reformer identified only as “X.”

①. Seizure of Political Power

The proposal begins with the assumption that reformer “X” first gains control of military power and uses it to overthrow the existing ruling order.

②. Formation of Scientific Development Teams

According to the plan, three major research teams would then be established:

- One team would develop brainwave-recognition technology intended to identify individuals considered morally sincere or benevolent.
- A second team would create intelligent administrative assistant systems capable of processing and organizing public feedback for grassroots governance.
- A third team would design a constitutionalized military equipment system intended to prevent weapons from being used against legally recognized citizens who have committed no crimes.

The author presents these technologies as safeguards against abuse of state power.

③. Restructuring Governance

The existing local governmental structure would be abolished, while all companies and industries would be transformed into collectively owned public enterprises under temporary military administration.

A new two-tier management structure would then be created:

- National-level industry ministers
- City-level industry ministers

Candidates for these positions would be required to pass rigorous examinations. National-level candidates would need knowledge equivalent to doctoral-level competency in sociology and their professional field, while city-level candidates would require master's-level competency.

After qualification, candidates would publish policy essays on public election platforms. Citizens working within a given profession would vote for ministers responsible for that same industry. Elections would occur every twenty years, with periodic elimination votes every five years removing the lowest-ranked officials.

The text also proposes that in regions where educational standards remain insufficient, voting rights could be tied to completion of sociology education and passing examinations based upon public knowledge databases.

④. Digitalized Economic Administration

The author advocates expanding a fully digitized governance system integrating surveillance, economic planning, and resource distribution.

Cash currency would be abolished entirely, with all resources and transactions converted into data-based systems. Traditional diplomas would disappear, replaced by large-scale public training institutions.

Macro-level administrators and scientists would jointly determine salary ranges and monetary allocation ratios across industries. Citizens would then choose professions according to interest, while workloads and production targets would be evenly distributed among qualified workers.

The proposal also recommends limiting work to no more than one hundred hours per month, while adjusting compensation dynamically to encourage participation in industries facing labor shortages.

⑤. Elimination of Traditional Taxation and Market Competition

The existing tax system would be abolished and replaced with direct resource

allocation through centrally managed monetary distribution ratios.
All citizens would be able to view public allocation data through transparent account systems showing how resources are distributed among industries and infrastructure projects.
The proposal rejects GDP as a measurement standard and instead advocates using total industrial and agricultural output to evaluate economic performance.
Basic housing, food, water, and electricity would be guaranteed whenever resources are sufficient. Citizens would submit consumption requests through centralized digital platforms, with production coordinated nationally rather than through market competition.
Under this model:

- Products would no longer possess commercial brands.
- Goods would instead be identified through QR-coded customization systems.
- National production would be centrally coordinated “as one unified system.”

⑥. Abolition of Patent Law
Patent law would be eliminated and replaced with a national scientific and technological sharing platform.
Scientific priorities and profit-sharing arrangements would be determined collectively through voting among researchers. Scientists whose projects prove successful would receive increased voting influence.
When research results are successfully implemented, the original contributor would continue receiving profit-sharing rewards. Research funding would come from both monetary expansion and voluntary scientist investment pools, with profits and risks distributed proportionally.
However, private hiring of research teams for personal profit would be prohibited.
⑦. Population and Family Policies
Marriage certificates would be abolished and replaced by childbirth qualification permits.
Under this proposal, legal reproduction would require passing examinations, while birth policies would adjust dynamically according to resource conditions and population structure.
Additional proposals include:

- Free euthanasia services for terminally ill elderly citizens
- Reduction of excessive medical intervention
- Revocation of reproductive rights for convicted criminals
- Annual legal name changes permitted for all citizens to weaken traditional hereditary family structures

The author presents these policies as methods for stabilizing and optimizing long-term population development.
⑧. Limits on Wealth Accumulation

Government administrators and scientists would be legally required to disclose their assets publicly.
Inheritance would be restricted to a small percentage of personal wealth, with the remaining assets transferred into national scientific funding pools after death.
Scientific royalties would expire after the creator's death in order to reduce product costs and prevent long-term hereditary wealth concentration.
The legal system would also become significantly stricter, while every citizen would receive one free lawsuit opportunity annually to encourage public participation in defending legal order.

⑨. Transformation of Labor and Culture

The state is described as the only organization capable of possessing sufficient large-scale data coordination ability to manage society effectively.
Citizens would no longer work under private employers or corporate bosses. Instead, they would answer only to public macro-administrators overseeing each industry. So long as individuals committed no crimes and were not removed through legal voting procedures, they would retain stable participation in society.
Private investment paths would largely disappear. Scientific innovation would become the primary route toward exceptional social reward and recognition.
Citizens unwilling to work temporarily would still receive minimal material support while pursuing education, gaming, artistic creation, literature, music, fitness, or other cultural activities.
A unified digital platform would distribute games, books, videos, comics, and other media freely without distinctions between "official" and "pirated" content. Compensation for creators would instead depend upon user evaluations, download numbers, and popularity metrics.

⑩. Triple Safeguard System

The proposed system would rely upon three core mechanisms simultaneously:

- Brainwave-recognition technology
- Democratic voting
- Constitutionalized automated safeguards

Together, these systems are intended to prevent ruling groups from turning oppressive after gaining power. Under this vision, intelligent systems would manage micro-level administration while humans would retain responsibility for macro-level planning.
After the system stabilized, reformer "X" would voluntarily retire, transferring military authority to a military minister chosen through the new electoral system.

Critique of Capitalist Production

The text contrasts this proposed system with capitalist production models.
In the smartphone industry, for example, companies under capitalism must speculate on consumer demand, risking overproduction or shortages. Excess

products require warehouses and intermediaries, while shortages create scalping and scarcity.
Similarly, food distribution systems are criticized for producing waste due to inaccurate demand forecasting and the costs imposed by intermediaries.
The author also criticizes urban concentration caused by modern employment systems, arguing that overcrowded megacities create traffic congestion, housing crises, long commutes, overwork, and unemployment simultaneously.

Brainwave Screening and Governance
One especially controversial proposal involves using brainwave analysis to identify compassionate individuals for leadership positions.
The text suggests exposing children to emotionally distressing documentary material, collecting neurological data from those displaying strong empathetic reactions, and using these patterns to evaluate future ministerial candidates.
The author argues that such systems could harness human self-interest itself as a mechanism for public oversight.

Vision of a Post-Capitalist Society
Under the proposed model:

- Traditional employers and hierarchical promotion systems would disappear.
- Vacant luxury properties owned by former elites would become public housing.
- Citizens would live near workplaces according to industry distribution.
- Work schedules would be staggered to eliminate traffic congestion.
- Automation and technological progress would continually reduce labor hours while increasing leisure time.

Centralized production planning would theoretically prevent both overproduction and shortages. Resources would be allocated according to directly submitted public demand rather than speculative competition.
The author argues that such a system would also eliminate unemployment caused by automation, since productivity gains would benefit society collectively rather than displacing workers into poverty.

Historical Philosophy of the Reform Plan
According to the text, hereditary political and economic power is historically doomed to collapse. Scientists are portrayed under existing systems as little more than employees serving capital, while ordinary workers function as expendable labor.
The author believes that nearly all major scientific contributors throughout history emerged not from hereditary elites, but from ordinary backgrounds.
In this proposed society, scientists would no longer need to worry about patents, venture capital risks, or dependence upon wealthy investors. Public institutions would replace hereditary bureaucratic and capitalist structures

with systems based upon collective authorization and technological coordination.

After operating for approximately a decade, the author predicts that the new system would become self-sustaining. Since positions could no longer be filled through patronage or hereditary succession, reversing the reforms would supposedly become extremely difficult.

The chapter concludes by summarizing reformer “X’s” vision as an attempt to use the internet, computing systems, and collective democratic management to create a society jointly operated by humans and machines — a technologically coordinated form of universal social harmony.

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11. Brainwave Recognition and the Brain Internet

The author begins by reaffirming an earlier philosophical premise: that information propagates through space itself, and that information is fundamentally a form of motion within space.

The text then references established scientific research on human brainwave activity, identifying four commonly recognized categories of brainwaves:

- Delta waves (1–3 Hz)
- Theta waves (4–8 Hz)
- Alpha waves (9–14 Hz)
- Beta waves (15–40 Hz)

According to the author, these neurological patterns could eventually be used not only for medical or cognitive research, but also for social and political evaluation.

The proposal suggests collecting the shared brainwave characteristics of individuals considered compassionate, courageous, selfless, and empathetic. These patterns would then be used as screening standards for selecting future macro-level social administrators and sociologists.

The text argues that while facial expressions and speech can be manipulated, brainwave activity is far more difficult to falsify consciously. In this framework, even individuals trained to conceal emotions or deceive others outwardly would supposedly reveal their underlying intentions through neurological patterns. Candidates whose ideological or psychological tendencies were considered harmful would therefore be automatically filtered out by the system.

According to the author, once such a screening mechanism succeeded even once on a large scale, it could permanently alter the trajectory of history by preventing corrupt or destructive individuals from regaining control of public institutions.

The discussion then shifts toward comparisons with modern wireless communication technology.

The text explains that radio communication systems encode information by modifying electromagnetic waves. Changes in frequency represent one method of encoding information (frequency modulation), while changes in

amplitude represent another (amplitude modulation). These fluctuations can ultimately be translated into binary signals such as 0 and 1.

Using this analogy, the author argues that brainwave information could also theoretically be translated into binary form. The text emphasizes that this does not mean human thought itself is literally binary, but rather that neural activity patterns could potentially be encoded and interpreted digitally.

From there, the author speculates about the long-term future of civilization after achieving universal social harmony through brainwave technologies.

One possibility proposed is the development of a “brainwave internet,” in which portions of human consciousness could become interconnected at a planetary scale. Through such systems, emotions, memories, thoughts, and experiences might be shared directly between individuals.

In this imagined future society, the text argues that deception and concealment would gradually lose their social function. Since individuals could communicate thoughts and emotions more openly and directly, honesty and transparency would become the most efficient and mutually beneficial forms of interaction.

At that stage of development, the author envisions every individual participating in scientific progress collectively, with interconnected brain activity functioning cooperatively to accelerate technological and intellectual advancement.

Finally, the text claims that even with present-day technology, humanity could begin experimenting with artificial stimulation of theta-wave activity in the 4–8 Hz range. The author speculates that such stimulation might help induce meditative states capable of enhancing creativity, intuition, or access to what the text describes metaphorically as “the memory of God” — meaning information believed to exist hidden within space itself.

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12. Methods for Proving Soul Detection and Communication

The author argues that every major breakthrough in foundational science throughout history has required a prolonged struggle against older paradigms before eventually becoming accepted as mainstream knowledge. Society, the text contends, should therefore encourage intellectual innovation rather than allowing textbooks or institutions to monopolize fundamental theories.

As an analogy, the author compares modern skepticism toward unconventional ideas to the ridicule that early aviation pioneers faced before the invention of airplanes, when many people considered heavier-than-air flight impossible.

The text further references historical examples in which dissenting thinkers were persecuted, including individuals punished during the era when the geocentric model dominated European thought. From this perspective, those who hold institutional authority are not necessarily correct, and dominant academic or political systems are not always tolerant of alternative ideas.

According to the author, similar patterns continue in modern society. Online

discussions questioning materialist philosophy may be censored or dismissed before receiving fair evaluation, while unconventional publications may struggle to pass institutional review due to ideological bias. The text argues that such pressures gradually discourage independent researchers and suppress intellectual creativity.

The author further claims that genuine scientific progress requires conviction and intellectual courage. If individuals are forced to discuss theories only from the standpoint of disbelief, then truly original inquiry becomes nearly impossible. Human progress, according to the text, depends upon individuals willing to defend ideas that challenge prevailing orthodoxy.

The narrative then criticizes philosophical materialism, arguing that although it incorporated useful forms of dialectical reasoning, it eventually became treated as unquestionable truth. The author contends that foundational science under materialist paradigms has experienced relatively limited revolutionary breakthroughs in recent decades, while fields such as quantum theory — which increasingly involve questions related to observation and consciousness — have advanced more rapidly.

The text also criticizes the absence of open national platforms for philosophical research and debate. According to the author, this vacuum allows fringe groups or charismatic figures to monopolize philosophical discussions for personal gain, contributing to public fear surrounding metaphysical subjects.

The proposed solution is for governments to acknowledge openly that science has not conclusively proven either materialism or idealism as ultimate truth, and instead permit broad public philosophical exchange. The author argues that suppressing competing frameworks contradicts scientific rigor itself.

From this perspective, the centuries-long debate between materialist and spiritual worldviews can only truly be resolved through repeatable experimental evidence rather than ideological argument alone.

The text emphasizes that no experiment has definitively proven consciousness emerges purely from matter, nor conclusively demonstrated the opposite. While some theories attribute the universe, physical laws, life, and consciousness to random emergence, the author argues that randomness itself remains philosophically unproven.

Instead, the text points to interpretations of experiments such as the Double-slit experiment and the Quantum eraser experiment as evidence that consciousness may influence physical phenomena.

The author interprets these experiments as suggesting that free will may represent the only true form of randomness, while the universe itself respects the autonomy of conscious beings.

Building upon this interpretation, the text proposes speculative experiments intended to detect the presence of souls.

One proposed method involves conducting a modified double-slit experiment using pregnant women approximately three months into pregnancy. According

to the author’s theory, souls preparing for reincarnation supposedly linger around the mother prior to birth and may function as conscious observers capable of influencing interference patterns within the experiment.

The text speculates that sufficiently advanced or “powerful” souls might even influence experimental patterns strongly enough to produce recognizable symbolic information or language-like structures, thereby enabling indirect communication.

However, the author acknowledges that such experiments would be expensive and difficult to conduct. Pregnant participants would need to remain near specialized equipment continuously for approximately seven months — from early pregnancy until one month after birth — making large-scale replication impractical.

As an alternative, the text proposes a much simpler and cheaper experiment.

This second proposal involves placing a compass inside the pregnant participant’s room alongside a circular alphabet chart and continuously recording the environment with cameras capable of storing video data. Written prompts would invite nearby souls to influence the compass magnetically in order to communicate with researchers and family members.

According to the proposed theory, if the compass were observed changing directions in meaningful sequences without any external magnetic disturbances, this could serve as evidence of reincarnating souls and potentially allow translation of messages from what the author calls the “soul world.”

The text argues that if such experiments became widespread and convincing to the general public, humanity’s value systems would fundamentally transform.

People would begin valuing the interests of the soul above purely material concerns. Harmful actions driven by selfishness would no longer be viewed as hidden or consequence-free, because all actions would exist within the awareness of conscious spiritual observers.

The author envisions a future in which distinctions based upon age, wealth, social status, gender, or physical condition lose much of their importance. Humanity would come to understand itself fundamentally as a community of immortal consciousnesses — equal beings sharing a common spiritual origin.

Under such a worldview, Earth itself could eventually become a kind of paradise rather than a society organized around domination and competition.

The text further speculates that individuals approaching death might eventually be able to transmit information consciously to loved ones, reassuring them that consciousness continues after physical death.

If soul-communication technologies advanced further, the author imagines future possibilities including direct communication with deceased relatives or even with future generations not yet born.

The chapter concludes with highly speculative suggestions that historical figures who have not yet reincarnated might someday be contacted through

spiritual networks. Figures mentioned include Albert Einstein, Nikola Tesla, Isaac Newton, and Qin Shi Huang.
According to the author, such communication could hypothetically be used to discuss scientific theories, technological development, archaeology, historical mysteries, or philosophical questions concerning future reincarnation and human civilization.

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13. Principles for Contact with Extraterrestrial Civilizations and Methods of UFO Propulsion

According to the author's framework, extraterrestrial civilizations are restricted by their own legal and ethical systems from openly establishing contact with humanity. The argument presented is that human political power remains concentrated in the hands of exploitative elites, and that prematurely sharing advanced technology would risk enabling authoritarian control, warfare, and further oppression.
For this reason, the author claims that advanced civilizations neither actively destroy less-developed societies nor openly interfere with them. In this narrative, long-term contact with humanity would occur only under two conditions:

1. Human civilization becomes stably governed by benevolent and ethical leadership and intentionally seeks peaceful communication with extraterrestrial civilizations.
2. Humanity independently develops faster-than-light spacecraft and initiates contact itself.

Only after one of these conditions is fulfilled, the author argues, would extraterrestrial civilizations be willing to establish sustained relations with Earth.
The text then introduces a speculative cosmological model referred to as "space dynamics." In this framework, everything in the universe—from galaxies to photons—is described as a manifestation of spatial motion. Space is portrayed as moving in cylindrical spiral patterns: the central rotational point generates gravity, circular motion generates magnetism, and motion perpendicular to the circular plane generates electricity.
According to this theory, light with higher frequencies contains more spiral cycles within a given distance and therefore possesses greater energy, while longer wavelengths contain fewer cycles and exhibit weaker penetration and greater curvature.
The author further proposes that time, electromagnetic fields, gravity, mass, electric charge, the speed of light, force, momentum, and energy are all functions of spatial displacement.
The discussion then turns to the constancy of the speed of light. Relativity states that the measured speed of light remains constant regardless of whether an observer moves toward, away from, or perpendicular to the direction of light. The author questions why accelerating matter to light speed

would require infinite energy if light speed itself is finite.

Within this speculative framework, light is said to possess two distinct states:

- In particle form, light has a measurable velocity and travels along spring-like helical trajectories through space.
- In wave form, light allegedly does not “travel” through time at all, but instead appears instantaneously across any distance.

From this perspective, the author argues that the true universal speed limit is not finite, but effectively infinite, because wave-state light requires no time to propagate.

The text further claims that, in the absence of observation, light exists merely as informational fluctuations within space itself. Since all celestial bodies are part of the same underlying spatial consciousness, light transmission is described as an instantaneous shift of spatial information from one location to another.

The author then offers an alternative interpretation of certain astronomical phenomena, particularly periodically dimming stars. While mainstream astronomy attributes such phenomena to causes like planetary transits or stellar variability, the text proposes that some dimming events may result from advanced extraterrestrial civilizations harvesting stellar energy.

According to this idea, enormous artificial satellites equipped with gravitational-field devices could absorb and redirect stellar radiation across vast distances to power planetary infrastructure. In this interpretation, stars appear dimmer not because they are enclosed by Dyson spheres, but because the civilization’s orbital alignment intercepts light that would otherwise reach Earth.

The theory continues by describing mass as a vortex-like phenomenon produced by spatial motion fields. Electrons are portrayed as flows of surrounding space converging toward a center point, while artificial gravitational devices supposedly manipulate electron motion into conical vortices that distort space and gather energy.

The author claims extraterrestrial spacecraft reverse this process to create anti-gravity fields. By generating ring-shaped vortices of positively charged particles, the craft allegedly neutralizes its own gravitational field. This mechanism is compared conceptually to electron-hole recombination in light-emitting diodes, though applied on a macroscopic scale.

The classic disc-shaped appearance of UFOs is explained as a functional consequence of this propulsion system. The central region serves as the cockpit, while the surrounding ring acts as a circular particle-acceleration chamber—the minimal structural configuration necessary for light-speed travel.

Once the craft’s effective mass is reduced to an extremely small value, the text claims that lasers or other force fields could accelerate it to relativistic speeds. The anti-gravity field would also repel surrounding matter, preventing sonic booms and dramatically reducing inertia during sharp maneuvers.

According to the author, if a craft's mass were completely neutralized, the direction of laser propulsion would become the direction of instantaneous light-speed movement. The craft would then transition into a wave-like state, allowing travel across immense distances without elapsed time. When approaching large gravitational bodies, it would temporarily restore a small amount of mass to navigate around them before resuming wave-state travel.
In this speculative model, traversing a light-year would not require a year of travel, but only the time necessary to navigate around massive celestial objects along the route.
The author acknowledges that automated systems capable of safely exiting and re-entering this "wave state" near gravitational bodies would still require substantial development. However, the text proposes that earlier technological applications could include:

- Disposable light-speed missile systems
- Solar-energy collection satellites
- Planetary defense satellites
- Sub-light-speed transport craft
- Advanced energy and transportation systems
- Near-instant interception of enemy missiles

The text further speculates that continued research could eventually enable atomic-scale material manipulation, alternative semiconductor fabrication methods beyond lithography, or even non-invasive medical procedures capable of relocating diseased tissue within the human body.
Two experimental approaches are proposed:
Method One
Construct a superconducting coil connected to a power source or electrical output device. According to the author, such a setup could generate a simple gravitational or anti-gravitational field, measurable through changes in the apparent weight of objects placed at its center as electrical output varies.
Method Two
Remove orbital electrons while preserving positively charged atomic nuclei, then accelerate these ions into circular motion. Using high-voltage electric fields to ionize hydrogen gas, hydrogen ions could be directed into ring-shaped trajectories through electric or magnetic deflection.
As ions repeatedly pass through gaps in the acceleration chamber, alternating electromagnetic fields would increase their kinetic energy. Secondary magnets positioned along the circular path would provide centripetal force, while synchronized radio-frequency fields would continuously accelerate the particles by matching the ions' rotational frequency.

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14. Resonant Prayer, Curses, and Posthumous Spiritual Influence
The author argues that if the previously proposed social and technological reforms are never realized, and human society remains trapped in corruption and suffering, individuals may instead attempt to influence reality through

what is described as “resonant prayer and cursing.”

Within this framework, people harmed by social injustice are encouraged to direct collective emotional intention at specific times of day. Midnight is described as a time for curses directed toward exploiters and oppressors, wishing for the collapse of unjust power and the downfall of harmful individuals. Noon, by contrast, is presented as a time for prayers wishing health, peace, and authority for compassionate and selfless people devoted to the public good.

The author claims that when large numbers of people focus on the same intentions simultaneously, their “soul vibrations” resonate within space itself, creating a powerful collective force. This idea is rooted in the broader metaphysical premise that consciousness is primary, while the condition of the physical body is ultimately shaped by the state of the spirit.

The text emphasizes that the effectiveness of a curse depends upon the correctness of its target. Intentions may be broad, but innocent people must not be falsely condemned. Furthermore, curses should not perpetuate further wrongdoing. For example, wishing robbery upon a thief is described as an improper form of cursing, because it merely reproduces cycles of violence and extends social suffering.

Instead, the author argues that any curse should ultimately aim toward a beneficial outcome for the world as a whole: the elimination of injustice rather than the multiplication of harm. Those who condemn wrongdoing while committing the same acts themselves are said to share in the consequences of the curse.

The narrative portrays the twenty-first century as an era of accelerating historical transformation in which humanity stands on the threshold of a higher civilization. According to the author, unresolved moral and historical consequences—described in terms of karma or causality—will increasingly manifest within this century itself. Acts of exploitation and oppression are expected to produce immediate consequences rather than distant ones, and the existing structures of domination are predicted to collapse before eventually giving way to reconciliation in a future age.

Within this worldview, souls cannot truly destroy one another. A curse is therefore framed not as annihilation, but as a form of corrective force directed toward the physical realm. Humanity’s transition into a more advanced civilization is described as a dual process of correction and forgiveness, in which both the living and the dead participate in shaping the material world.

After bodily death, the author claims, the subconscious and conscious aspects of the soul gradually merge. During a temporary period near Earth, departed souls may still influence physical reality through subtle and observable phenomena. Some souls are believed to travel onward to other star systems, while others return to the spiritual realm associated with the solar system.

The text further argues that, once freed from physical existence and restored to a semi-divine spiritual condition, former earthly suffering appears small and

illusory in comparison to the broader reality of the soul.
Forgiveness is presented as the mechanism by which cycles of hatred and retaliation are finally broken. To forgive others is described as simultaneously forgiving oneself and ending the chain of mutual resentment.
According to the author, during their temporary posthumous presence near the material world, souls may wander, observe, or assist loved ones still living. Such assistance may occur through dreams that provide comfort or guidance, through subtle influences on weather and circumstance, or even through minor physical interventions such as extending the lifespan of household objects or repairing small mechanical problems.
The text concludes by asserting that some selfish or spiritually ignorant individuals come to recognize their true nature after death and gradually become more compassionate. Souls that continue to decline morally are described as spiraling downward spiritually, losing much of their ability to influence the material world. By contrast, souls moving toward harmony with the greater unity of existence are said to spiral upward, gaining stronger spiritual influence and greater alignment with what the author describes as the divine order.

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15. The Selective Catastrophe of 2025–2035

The author presents the idea that a higher cosmic intelligence quietly guides the long-term development of civilization. In this framework, humanity is ultimately destined to enter a more advanced stage of existence, a process described as a “civilizational safeguard strategy.”
Because all beings are portrayed as parts of a greater divine whole, the author argues that this higher intelligence already understands the conditions under which civilizations prosper or collapse. According to the text, moments of destruction, conflict, and upheaval are subtly adjusted so that individuals aligned with justice and compassion survive, while destructive forces expose themselves and fade away. The surviving population is then expected to participate in the construction of a more harmonious world civilization.
The author further argues that humanity cannot fully develop a new science based on “spatial motion” while society remains governed by systems of exploitation and inequality. Before the emergence of a unified and just civilization, the world is therefore expected to experience severe global disasters. The text compares this process to the concept of the Last Judgment described in the Bible.
However, the author emphasizes that this “judgment” is not envisioned as the total destruction of humanity. Instead, it is portrayed as selective: selfish and destructive individuals perish in disproportionate numbers, while compassionate people survive and eventually become the dominant force within society. According to this vision, technological advancement and social transformation would then enable humanity to stabilize political power under ethical governance and gradually transform Earth into a paradise-like

civilization before previously “immature” souls are allowed to reincarnate again.

The text argues that, prior to the establishment of a harmonious global society, transformation is more important than stability. After such a civilization is achieved, however, stability becomes more important than further revolution.

The author also speculates that extraterrestrial civilizations have followed different developmental paths. Some allegedly established highly productive and egalitarian systems before allowing large populations to emerge, while others permitted societies dominated by selfish behavior to develop first so that souls could learn through suffering. In those cases, catastrophic population reduction is described as a recurring corrective mechanism that eventually enables social harmony to emerge.

The text further claims that achieving a unified and prosperous civilization requires not only advanced productivity, but also the rejection of harsh social-Darwinist ideas such as “those who do not work should not eat.” The author argues that nature itself does not operate according to such principles: plants are not forced to labor in exchange for sunlight, nor are animals required to earn their right to exist. Humanity, therefore, should likewise recognize that all beings are interconnected expressions of the same greater existence.

The narrative then shifts into an extended prophetic scenario concerning the years 2025–2035. The author presents these predictions as interpretations derived from biblical symbolism and other prophetic traditions.

Among the events predicted are:

- Intensifying conflict surrounding the Zaporizhzhia Nuclear Power Plant during the Russia–Ukraine war
- Collapse of agreements regarding Iran’s nuclear program and the emergence of a nuclear-armed Iran
- Major wars involving Russia, Iran, Israel, the United States, and China
- Global nuclear conflict affecting major cities and regions
- Large-scale refugee crises and pandemics
- Extreme solar activity disrupting satellites and Earth’s magnetic systems
- Massive earthquakes, volcanic eruptions, and flooding reshaping coastlines and continents
- Political collapse and fragmentation of major states
- Global food shortages, environmental crises, and continuing secondary disasters
- Scientific confirmation of reincarnation and the existence of the soul

According to the author, this period of upheaval would continue until reaching its conclusion around 2035, after which humanity would begin rebuilding civilization and moving toward greater global cooperation and unification.

The text also references a range of prophetic sources—including biblical interpretation, Chinese prophetic traditions, and the twentieth-century

American clairvoyant Edgar Cayce—as alleged evidence supporting the idea that the early twenty-first century represents a historical turning point between an era of darkness and the emergence of a more unified civilization.

The author acknowledges that sharing such predictions could be viewed as "revealing heavenly secrets" and potentially allowing malicious individuals to prepare in advance. Nevertheless, the text argues that people who accept these ideas are likely to also accept the book's broader moral philosophy: namely, that all beings are manifestations of a shared spiritual essence, and that loving others ultimately means loving one's own deeper nature.

Finally, the author concludes that divine judgment cannot ultimately be avoided through foreknowledge alone. After this period of upheaval, humanity is expected to experience rapid technological advancement. Drawing upon imagery associated with the biblical Book of Revelation, the text envisions future technologies that could include radical life extension, consciousness transfer, interstellar travel, and forms of scientific knowledge symbolized metaphorically as the "fruit of the tree of life."

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16. Humanity's Strategy for Earth and the Value of Virtual Reality Applications

According to the author's worldview, every person enters the world with different experiences and responsibilities, yet all ultimately move toward the same destination: returning to the God. In this framework, the central purpose of life is spiritual transcendence. How many lifetimes one undergoes before returning to the divine source, the author argues, depends entirely upon one's own choices and growth.

The text presents two pursuits as especially meaningful on Earth. The first is cultivating spiritual ideals, helping other souls, and refining one's moral character so that the number of compassionate and virtuous people increases. The second is guiding society toward higher morality—whether through technological development that frees humanity from excessive labor, or through speaking difficult truths that encourage others toward ethical awakening.

The author emphasizes emotional self-mastery as a foundational discipline. Most people, it is argued, behave rationally only when emotionally comfortable, while becoming unreasonable when distressed or angered. Learning to calm both oneself and others is therefore portrayed as an essential social art. A person capable of maintaining emotional stability naturally creates an atmosphere in which others feel safe enough to reveal their genuine selves.

Anger, in the author's view, rarely improves a situation. Instead, it becomes a form of self-punishment for another person's wrongdoing. Remaining consumed by resentment harms one's own peace more than it harms the source of the conflict.

Drawing from multiple Chinese philosophical traditions, the text advocates

responding to kindness with kindness and minor grievances with patience and virtue. When confronted with serious injustice, however, it recommends addressing the issue directly and rationally, including the use of legal means when necessary. If circumstances become truly dangerous and cannot be resolved, preserving one's life and future opportunities is presented as the wiser course. Even death itself is described not as annihilation, but as the ending of one stage of existence and the return of the soul to a higher state.

Once emotional discipline is achieved, the author suggests that individuals may pursue spiritual cultivation through meditation and self-reflection. The text references classical ideas that human consciousness is naturally clear and tranquil, but becomes disturbed by attachment and desire. Through sustained inner stillness, a person may gradually recover what the author describes as the soul's original nature.

For people who possess wealth, influence, or social responsibility, the author argues that moral responsibility becomes even more important. Wealth is portrayed not merely as personal property, but as something entrusted to individuals so they may contribute positively to society. Those who use wealth selfishly, corrupt future generations, or ignore broader social responsibilities are described as ultimately undermining both their families and themselves.

At the same time, the text advises ordinary people not to become consumed by endless pursuit of wealth or status. Most individuals, it claims, were never meant to become billionaires, nor is extreme wealth necessary for spiritual fulfillment. Instead, people are encouraged to live modestly, value relationships, pursue kindness and courage, and view hardships as opportunities for growth rather than reasons for despair.

The author also addresses individuals struggling with hopelessness or suicidal thoughts. Rather than ending one's life impulsively, the text encourages taking time to experience nature, reflect deeply, meditate, or dedicate oneself to meaningful action. Even small acts performed in service of justice or compassion are portrayed as spiritually valuable, regardless of whether they are immediately understood or appreciated by society.

Relationships and family life are likewise framed through a moral lens. The author argues that ethical character matters more than wealth or status when choosing a partner, because moral corruption within a family ultimately harms both parents and children. The text further claims that influential families carry particular responsibility, since the values they cultivate may shape the direction of civilization itself.

For those born into privilege, the author encourages humility and warns against becoming corrupted by greed or entitlement. Material sacrifices, the text argues, may ultimately contribute more to spiritual growth than the relentless pursuit of personal advantage.

The latter portion of the chapter turns toward virtual reality and its philosophical significance. According to the author, virtual worlds resemble the spiritual realm in several ways: individuals can shape their environments

freely, appear in forms of their choosing, and interact beyond ordinary social hierarchies. Virtual reality is therefore portrayed as a space where people may communicate more honestly, explore ideals, and experience forms of equality less constrained by material conditions.

Looking further ahead, the author speculates that advanced virtual reality systems could one day simulate entire lifetimes, temporarily sealing away portions of memory and allowing individuals to experience carefully designed developmental journeys for education, emotional growth, or spiritual refinement.

The chapter concludes with a call for solidarity among compassionate individuals, scientists, and all people who desire a better future for humanity. Regardless of whether the author's proposals are ever implemented, the text argues that articulating such visions is preferable to silence or resignation.

In closing, the author expresses hope that humanity will overcome its crises, achieve a harmonious global civilization, and continue Earth's collective journey with courage and joy.

Author: □□

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